THE

HYMNS OF THE RIGVEDA

TRANSLATED WITH A POPULAR COMMENTARY

BY

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13 Bound to three pillars captured Sunahsepa thus to the Âditya made his supplication.
Him may the Sovran Varuṇa deliver, wise, ne'er deceived, loosen the bonds that bind him.

14 With bending down, oblations, sacrifices, O Varuṇa, we deprecate thine anger:
Wise Asura, thou King of wide dominion, loosen the bonds of sins by us committed.

15 Loosen the bonds, O Varuṇa, that hold me, loosen the bonds above, between, and under.
So in thy holy law may we made sinless belong to Aditi, O thou Âditya.

HYMN XXV. Varuṇa.

WHATEVER law of thine, O God, O Varuṇa, as we are men,
Day after day we violate,

2 Give us not as a prey to death, to be destroyed by thee in wrath,
To thy fierce anger when displeased.

3 To gain thy mercy, Varuṇa, with hymns we bind thy heart, as binds
The charioteer his tethered horse.

4 They flee from me dispirited, bent only on obtaining wealth,
As to their nests the birds of air.

5 When shall we bring, to be appeased, the Hero, Lord of warrior might,
Him, the far-seeing Varuṇa?

6 This, this with joy they both accept in common: never do they fail
The ever-faithful worshipper.

7 He knows the path of birds that fly through heaven, and, Sovran of the sea,
He knows the ships that are thereon.

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13 *Three pillars*, or trees, apparently the sacrificial post, a sort of tripod. *The Âditya* is Varuṇa one of the sons of Aditi. See I. 14. 3.

14 *Asura*: an incorporeal, spiritual, divine being; the Zend Ahura.

15 *The bonds*: according to Sâyaṇa, the ligatures fastening the head, the waist and the feet. But the bonds of sin are here intended.

May we belong to Aditi: May we be restored to freedom and the enjoyment of nature.

4 *They flee*: apparently, my enemies; but the passage is very obscure. 6 *Both*: Varuṇa and Mitra. Why Mitra is thus suddenly introduced is not clear. The stanza breaks the connexion between stanzas 5 and 7; and is probably an interpolation. 7 Varuṇa is King of the air and of the sea, the latter being often regarded as identical with the former.

9 Associate with Varuṇa, with Mitra, Soma, Vishṇu, come, Agni, as erst with Atri, enjoy the juice.

10 Associate with Vasus, with Âdityas, Indra, Vâyu, come, Agni as erst with Atri, so enjoy the juice.

11 May Bhaga and the Asvins grant us wealth and health, and Goddess Aditi and he whom none resist.
The Asura Pûshan grant us all prosperity, and heaven and Earth most wise vouchsafe us happiness.

12 Let us solicit Vâyu for prosperity, and Soma who is Lord of all the world for weal;
For weal Brihaspati with all his company. May the Âdityas bring us health and happiness.

13 May all the Gods, may Agni the beneficent, God of all men, this day be with us for our weal.
Help us the Ribhus, the Divine Ones, for our good, May Rudra bless and keep us from calamity.

14 Prosper us, Mitra, Varuṇa. O wealthy Pathyâ, prosper us.
Indra and Agni, prosper us; prosper us thou, O Aditi.

15 Like Sun and Moon may we pursue in full prosperity our path,
And meet with one who gives again, who knows us well and slays us not.

HYMN LII.

1 Sing boldly forth, Syâvâsva, with the Maruts who are loud in song,
Who, holy, as their wont is, joy in glory that is free from guile.

2 For in their boldness they are friends of firm and sure heroic strength.
They in their course, bold-spirited, guard all men of their own accord.

3 Like steers in rapid motion they advance and overtake the nights;
And thus the Maruts' power in heaven and on the earth we celebrate.

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11 *Health and wealth*: *svasti*; well-being, prosperity. I have slightly varied the translation of the word, which recurs in every line of stanzas 11—14 and in the first line of 15. *The Asura*: the divine and immortal being. Sâyaṇa explains the word as 'the expeller of enemies, or the giver of life and strength.' 12 *With all his company*: with all the host of heaven. 14 *Wealthy Pathyâ*: 'the rich path,' personified as a deity of happiness and welfare. 15 *Who gives again*: who repays the kindness we have shown him when he was our guest. These, as Professor Ludwig observes, are the wishes of a man who is starting on a journey to a distant place.